

A SHAKER'S VIEWS

ON THE

LAND LIMITATION SCHEME AND LAND
MONOPOLY, AND MORMON
PROSECUTION.

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A Shaker's Views.

Elder Evans Discusses the Land Limitation Scheme and Land Monopoly.

Elder F. W. Evans of the Shaker settlement at Mount Lebanon contributes the following interesting and suggestive letter on land monopoly and plans to prevent it:

Editor Berkshire County EAGLE: A Grecian artist wrote under the painting of an equine, "This is a horse." The article you published upon "Shakers Land Limitation" has been widely copied and is creating in whelp heads than mine quite a commotion. I should have written under the word "Shakers," This is humor—a cover to a pot full of good things.

1. The enfranchisement of women.
2. The citizenship of Indians.
3. The abolition of wages slavery.
4. The removal of poverty by securing to each citizen an unalienable homestead.
5. The consequent extinction of war, by giving the landless men whom necessity drives to enlist, as the only alternative between that and starvation, a family to care for and a home to create

out of the land that each one would inherit from government as one of their "inalienable rights" as a human being.

6. A general land limitation law, applicable to all individuals, societies, corporations and syndicates—all land holders.

These important measures were in the pot. Reference to Shakers, "the fewest of all people," was the cover to the pot; and that has induced the press to spread the whole contents of the pot before the people, that is the humor of it. "This is a horse," a Trojan horse, full of radical truths and measures. Force, not right, is the foundation of land monopoly. Land monopoly is the primary cause of poverty, and poverty of war; and that war is the sum of all human villainies is generally admitted. It is a process of robbery wherein the whole people of one nation combine, as highwaymen, to rob and kill the people and devastate the country of a neighboring nation. The conquering nation confiscate the land of the conquered and reduce the inhabitants to a condition of chattel and wages slavery, from which slavery, as in the case of England, Scotland and Ireland, it takes the people ages of progress to gradually emerge. Twenty-five years of national life are allotted to these United States to recuperate and recover from the retrograding, demoralizing

effects of the late civil war. The motto out of war is for governments to legislate for the "greatest good of the greatest number." Prescott says "that in ancient Peru the government held the land for all the people; as land holders died the land reverted to the government, to the people as a whole. There was a yearly assembling of marriageable young men and women, who were then and there married by whole sale, and government allotted to each couple a plot of land and a house. Each district was bound to care for the sick and aged of the district. There were no poor in the land." It, as I claim, the United States and the United Society of Believers are the New Earth and the New Heavens of prophecy, may we not hope for two millenniums—a natural and a spiritual—when in "all truth" will banish all error and evil, so that nothing but truth and good will remain?—Jeremiah 50-20. "The iniquity of Israel (the spiritual order) shall be sought for and there shall be none; and the sins of Judah (the natural order) and they shall not be found." If the people will do right, as yet, each order is in a nebulous or germinal condition. Like the two imaginary lines of the mathematician that are forever drawing nearer but will never meet, so will the sowing and the harvesting orders, the generative and the resurrection be, they sup-

plement each other, but will never blend or become one.

LAND POOR.

Because I stated that the "Shaker communities," like all American farmers, bought all the land that joined them to the "*extent of their means*," some of the readers of the article jumped to the conclusion that the Shakers must be immensely rich—a most lame and impotent conclusion. Nordhoff, in his "*History of Socialism*" gives the rise and fall of some 70 communities, nearly every one of whom became *land poor*. They bought land beyond their means, paid interest and taxes upon large tracts of poor, unproductive land, and then hired help to cultivate the good land. Then they disintegrated and leavened back into private property relations. So far as I know, the Shaker communities have all pursued the same course until, with few exceptions, the families are now land poor. But, in the "system of Shakerism, there is a vitality unknown" to the world—hidden from their sight. Republicanism is old, yet it was new to the monarchies of Europe 100 years ago. Wise-heads predicted its failure. It has passed through trials and has sloughed off many evils brought from the old world. Thirty thousand people own the land of England, ten thousand the land of Ireland, and fifty

millions of people in the three kingdoms are beginning to ask for the reason why? The landlords say our ancestors took it by force—by the sword—from your ancestors, and we will hold it by force by the bayonet, sword and cannon so long as you ignorant, foolish people who manufacture all the munitions of war and then use them will become our soldiers, or until we ourselves are converted to the Christianity of Jesus, who commanded a rich man to sell all that he had and give it to the poor, and of Paul, who commanded each one to seek another's wealth and not their own. Why may not the Shaker order be allowed to also pass through successive stages of progress, at each revolutionary stage eliminating some of the forms of evil and error that they have brought with them from the world? "In the days of them kings, when Republicanism should subvert monarchy, the God of Heaven shall set up a kingdom that shall never be destroyed and of the increase of that kingdom to order and establish it in justice and judgment there shall be no end. The knowledge of the Lord in a civil government and the knowledge of the Lord in a spiritual government will cover the earth as the waters cover the sea," and republicanism and Shakerism be established in every nation of this globe. F. W. EVANS.

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A Shaker on Mormon Prosecution.

TO THE EDITOR OF THE SUN—*My Friend:* Keop relates how a bear, watching over his sleeping friend—a man who had saved his life—saw a fly light upon his face. He smashed the fly and his friend's face at the same time.

Is not Judge Edmunds, in his furious raid upon the Mormon population of Utah, equally beside himself?

To violently crush out polygamy, he proposes to disfranchise all the women of Utah Territory, Mormon and Gentile—innocent and guilty—to take from them the right to vote, which they have exercised for seventeen years, when the matter of voting women has nothing whatever to do with polygamy. Evidently he is smashing his friend's face; he would relegate all women back into a state of political vassalage to the men, who are no better than they are. Disinherit innocent children because of the errors of their parents, and prevent finding homes in Utah Territory the thousands of emigrants whom we have invited to come to our shores, because, forsooth, they are not orthodox Christians, and but few of whom either know

or care anything about polygamy. They want a home.

Is not Judge Jeffries—excuse me, I mean Judge Edmunds—while killing the fly, smothering his friend's face? In his religious zeal to serve God or the orthodox Christians he would destroy the right of female suffrage; the right, now possessed, of polygamous children to inherit property; the right of companies to carry on their various kinds of business so as thereby to destroy the financial prosperity of Utah. All of these as a just judge he is as much bound to protect as Judge Taney was to see that black people did have some rights which he himself and all white people were bound to respect and protect.

Like the alcoholic and social evils of Washington, and of all our great cities (excepting Utah, which had neither bawdy house nor groggery until the Gentiles gained a foothold,) polygamy is as a fly on the face of the sleeping American republic. When the republic awakes to righteousness toward women, children, Indians, and wage slaves, the fly will fly away instantly.

F. W. EVANS.

MT LARAMIE, Jan. 14.